

CHAP, xii INFLUENCE OF MOTHER-KIN ON  
RELIGION 205

about a score of clans and forming with its lands  
a petty  
independent state.<sup>1</sup> Every such village-state has  
its special  
deity or deities, generally a god and a goddess.  
But these  
political deities of the villages are said to be  
directly derived  
from the domestic deities of the families or  
clans/  
from  
which it seems to follow that among these people  
gods are  
historically later than goddesses and have been  
developed  
out of them.<sup>3</sup> The late origin of the gods as  
compared  
with the goddesses is further indicated by the  
nature of their  
names.<sup>4</sup>

This preference for goddesses over gods in the  
clans of This pre-  
the Pelew Islanders has been explained, no doubt  
rightly, Goddesses"  
by the high importance of women in the social  
system of is to be  
the people.<sup>5</sup> For the existence of the clan depends  
entirely by^he^  
on the life of the women, not at all upon the life of the  
men. importance  
T r i . . . , . . . r of  
women  
it the women survive, it is no matter though every man  
OX -m tjic  
the clan should perish ; for the women will, as usual,  
marry social  
men of another clan, and their offspring will inherit  
their the Pelew  
mother's clan, thereby prolonging its existence.  
Whereas Islandcrs\_  
if the women of the clan all die out, the clan  
necessarily  
becomes extinct, even though every man of it should  
sur-  
vive ; for the men must, as usual, marry women of  
another  
clan, and their offspring will inherit their mothers<sup>3</sup>  
clan, not  
the clan of their fathers, which accordingly, with the  
death  
of the fathers, is wiped out from the community.  
Hence in  
these islands women bear the titles of  
*Adhaldl a pehiy*  
' Mothers of the Land/' and *Adhaldl a blay*, "  
Mothers of

the Clan," and they are said to enjoy complete equality with the men in every respect.<sup>0</sup> Indeed, in one passage our principal authority speaks of "the predominance of feminine influence in the social condition of the people/" and asserts without qualification that the women are politically and

<sup>1</sup> J. Kubary, *Die sodalen Einricht-*  
 this was  
*twigm der Pelauer*, pp. 33 sq. 63 ;  
 he has not  
*itf.*, "Die Religion der Pelauer," in A.  
 Baslian's *Alkrici am Volks-und Men-*  
 Religion der  
*schenk-itnde*, i. 16. preceding note it appears that  
 - J. Kubary, "Die Religion der Volks-  
 28 sg. Kubary's opinion, though  
 Pelauer," in A. Bastian's *AUerlei aus* stated it explicitly.  
*Einrich-* <sup>4</sup> J. Kubary, "Die  
*Volks- itnd Menschenkunde* i. 15-17? "Die  
 See also above, p. 204, note <sup>4</sup>.  
<sup>3</sup> From the passages cited in the <sup>5</sup> J. Kubary, *Lc.*